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stay for the Judgment of the Doctors of *Paris*, to enable them to prescribe an Operation of this nature. Doubtless we sh:ll in a short time have this point determin'd and regulited by a higher Jurisdiction. And I have now before me a Paralytick Woman (a neighbour and friend to her, that was cured of the Palsey this way) who is resolved to present a Petition to the Magistrate, and therein to desire, the Transfusion may be allowed her.

Meantime, if ever the Faculty of the *Parisian* Physitians meet upon this busyness, I do not believe, that they will act with that precipitancy, as some fancy. And as to the *Parliament*, I do not see, that those, who compose it, are of a resolution to strike at this Operation, unless it should happen, that the Experiments, that may be made before them, should not succeed as those have done, that have been made hitherto. 'Tis well known to that Court, that the Faculty made a decree, an hundred years since, aga'inst *Antimony*, which was then used by the Physitians of *Montpelier*, and that, after they had given it a place among *Poysons*, they obtain'd a sentence, prohibiting the use thereof: yet notwithstanding these Physitians not having forborne to use it under another name, the effects thereof proved so advantagious, and the recovery of our Great Monarch thereby so famous, that the same Faculty of *Paris* was constrain'd, two years agoe, by a decree to approve what before they had forbidden, and even demanded an other sentence for permitting the use of the same.

This Example alone will not let them go so fast for the future upon the like Occasions: besides that the time, wherein we are, seemes to be much more favourable for New Discoveries, than it was an Age agoe. His Majesty, how much soever taken up in the Government of his Kingdome, and in his Victories and Triumphs, is not wanting to give a very particular encouragement and protection to Learned and Inquisitive Men: And at a time, when his said Majesty sends all over the World recompences and gratifications to those, that cultivate *Sciences*, I cannot believe, that in his Dominions there will be found Magistrates, resolved to condemne persons, that have no other Crime, than that of consecrating all their interest and labour to the Progres and Advancement of Knowledge and New Discoveries. I shall not faile, punctually to impart to you the issue of this affaire, in the meane time believe me,

Paris, May 15. 1668.

Yours &c.

An Account of two Books.

I. THE PROGRES and ADVANCEMENT OF KNOWLEDGE since the dayes of *ARISTOTLE*; in an Account of some of the most remarkable late Improvements of useful Learning.
By JOS. GLANVILL, London in 8° Printed for James Collins;

THe chiefe design of the Discourse in this Book is, to encourage more and more the free and better disposed spirits to a vigorous endeavour in the pursuits of such knowledge, as may really enrich the understanding of Man, and more amply provide for the Necessities and Accommodations

ons of Humane life; and to raise the *Capable* and *Ingenious* from a dull and drowsie acquiescence in the *Discoveries* of former times, by representing the great Encouragements, we have to proceed from *modern* Helpes and Advancements. Of these the learned and ingenious *Author* hath given considerable instances in many Particulars, casting chiefly an Eye upon the R. Society, and the noble purposes of that *Illustrious* Body, looking upon the same as the great *Ferment* of *Generous* and *Useful* knowledge, designed to turn Learned men to that excellent study, from which men have been so long and so unhappily diverted, viz. of Gods Great Book, UNIVERSAL NATURE.

And because some *Good* men seem to be afraid of an *Institution*, they have heard but imperfectly of, and are jealous of what they have not had opportunities to understand, he hath therefore given a *succinct* as well as a *genuine* and *polite* account of the *Reason*, *nature* and *designs* of that Establishment, for the information of such, as have not yet met with their Excellent *History*. Whence it will appear to unprejudic'd men, That the Business of that Society is not to *Dispute*, but *Work*; and their Aim, not to pursue Phancyful Designs, but to free Philosophy from the vain Images and Contrivances of Fancy, by making it *palpable*, and bringing it down to the plain Objects of the *Senses*.

Taking to task that insulting Question, *What have they done?* He gives an Answer to it, which doubtless will satisfie discreet and sober men. And as for those that would have them give the *Great Elixir*, the *Perpetual Motion*, the way to make *Glas* *Malleable*, and *Man Immortal*, &c. or they will object, they have done nothing; for such, *he saith*, their impertinent Taunts are no more to be regarded, than the *Chat* of *Idots* and *Children*.

II. ABRAHAMI COULEI ANCLI, Sex LIBRI PLANTARUM, Poemata Latino conscripti. Londini in 8° Impensis Joh. Martyn.

This Author (whose un-common Genius and Parts may be read with great satisfaction in the *account of his life*, given, and prefixt to this excellent Piece, by M. *Thom. Sprat*) Treats in the two first Books, of *Herbes*; in a style resembling the *Elegies* of *Ovid* and *Tibullus*: In the third and fourth, of *Flowers*; in the variety of *Catullus* and *Horace's Numbers*: In the two last, of *Trees*, in the way of *Virgil's Georgick's*. Of these, the *sixth* Book seemes wholly dedicated to the Honour of his Country; as is observ'd in the newly-mention'd Account.

E R R A T A.

Pag. 700. l. 16. r. *And Man.* p. 701. l. 1. r. *petrify'd.*

In the *S A V O R,*

Printed by *T.N.* for *John Martyn*, Printer to the Royal Society, and are to be sold at the *Bell* a little without *Temple-Bar*, 1668.